The Ukrainian's tendency to idealise, is also expressed in his relation to the weaker sex which generally enjoys a position of superiority in Ukrainian society. In literature, too, the Ukrainian woman appears in such an idealised and spiritualised form that even her faults, her foibles, do not detract from her spiritual value, but serve rather to enhance her charm and attractiveness. 181 562

The sense for actual reality is almost completely suffocated by the enthusiasm of the soul for the world of the imagination, for the ideal. 19th century drama contains a goodly company of women with a positive attitude to life — national heroines like Marusja Bohuslavka, lovable girls, good and faithful to boredom like Natalie of Poltava, unhappy victims of male seduction like Shevchenko's Kateryna and finally, prophetesses with an air of tragedy like the Ukrainian Cassandra. We must not forget that, except for the last named, these old-fashioned plays are still popular with the Ukrainian public and are performed even to-day, times without number, with great success throughout Ukraine, in the towns as well as in the remotest villages. 181 562 536

Western systems of thought have always been founded on the personal consciousness of the individual. Beginning with Plato in ancient Greece philosophical speculation has always started from individual consciousness as the only evident reality which is disputed by no one, a process which is still more evident in modern philosophy from Descartes on. Fichte's system is based on the philosophy of the ego which elsewhere appears in philosophy as a complete entity, independent of all other features, a sovereign being, which, in the intellectual world, is usually the final foundation of a concrete reality. 812

Here Ukrainians, in contrast to Russians, are decidedly western in outlook. Though they have not produced philosophic systems of th .r own based on the ego as the fundamental principle, or . the foundation of further speculation, nevertheless their whole intellectual life, their ethical standards and legal code, and still more their actual conduct, are all based on the individual; and to restrict the right of the individual even in the interests of the community, is always resented as an encroachment on the freedom of will. 812 156

Government.	*Total.*	*Little Russians.*	*Great Russians.*	*White Russians.*	*Jews.*	*Germans.*	*Moldavians.*	*Poles.*	*Bulgarians.*
1. Volhynia . .	2,989,482	2,095,579 (i. e. 70 per cent. of total population)	104,889	3,794	394,774	171,331	—	184,161	—
2. Podolia . . .	3,018,299	2,442,819 (81 per cent.)	98,984	—	369,306	4,069	26,764	69,156	—
3. Kiev . . .	3,559,229	2,819,145 (80 per cent.)	209,427	5,389	430,489	14,707	—	68,791	—
4. Chernigov . .	2,297,854	1,526,072 (66 per cent.)	495,963	151,466	113,787	5,306	—	3,302	—
5 Poltava . . .	2,778,151	2,583,133 (93 per cent.)	72,941	—	110,352	4,579	—	3,891	—
6. Kharkov . .	2,492,316	2,009,411 (81 per cent.)	440,936	10,258	12,650	9,080	—	5,910	—
7. Yekaterinoslav .	2,113,674	1,456,369 (69 per cent.)	364,974	14,052	99,152	80,979	9,175	12,365	—
8. Kherson (rural) .	2,733,612	1,462,039 (54 per cent.)	575,375	22,958	322,537	123,453	147,218	30,894	25,685
Odessa . . .	403,815	37,925 (9 per cent.)	198,233	1,267	124,511	10,248	488	17,395	600
9. Taurida [1] . .	1,447,790	611,121 (42 per cent.)	404,463	9,726	55,418	78,305	—	10,112	41,260

[1] The Little Russians only claim the mainland of the Government of Taurida. Allowing a third of the population in 1897 to represent residents in Taurida without the Crimea (which is an under-estimate), a total of about 22,867,000 is reached for the population in the whole of the Ukraine. Out of this total the Little Russians in the Ukraine amounted in 1897 to 17,043,613 or 74 per cent.

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741 517 illiterates to learn to read by means of special courses, and it gave scholarships to worthy students. So, it is not surprising that the Poles did not care for the "Prosvita". Thus in the last ten years all of the 600 local groups in Polesia and Volhynia and 70% of all local groups west of the Shan were dissolved. In 1938 Warsaw intensified its war against the "Prosvita"; in that year 104 local groups /95/ were dissolved and in the first five months of 1939 the same happened even to two district centers with 168 local groups. In spite of that, the Ukrainians organized 375 new local groups from 1936 to 1938.

575 874 Peasants and agriculturists numbering 160,000 united in the "Silskyj Hospodar" ("farmer") in order to arrange for or to obtain agricultural training. The "Silskyj Hospodar" employed approximately 150 social agronomists, that is, agriculturists with diplomas, who supervised improvement of the soil, methods of cultivating, seed production and whole farm establishments. They conducted courses and competitions in which the young farmers who were eager for knowledge actively participated. Special veterinarians of the society and of the dairy farm cooperatives supervised the livestock.

562 575 The Ukrainian women of Galicia were anxious not to be second to the men. Their society "Soyuz Ukrayinok" numbered 60,000 members in 1200 village circles. In the national life of the people the Ukrainian woman occupies a high position, as is the case among all healthy races. In times of national misfortune the mothers are the preservers of the old manners and customs; the children learn the language and the traditional songs from their mothers, to whom the rising generations are entrusted. Their glowing patriotism is not surpassed by the men. At the same time the West Ukrainian woman is deeply religious and tirelessly industrious; she excels in the household.

000 Everything in West Ukraine is education work.

181 would possess the favorable characteristic of obstinate perseverance; stubborness cannot replace it.

By nature the Ukrainian is an Easterner, that is to say he prefers the irrational, and his emotion outweighs his will. "The Eastern nature is characterized by rapid unexpected transitions from unprovoked and therefore short-lived enthusiasm and activity to complete, likewise unjustified quietism and apathy, which in history often expresses itself in a sudden transition from an imposing advance to epochs of complete deterioration." (80)

80. Zaloziecky j: The Spiritual Life of the Ukraine in the Past and Present.

• 562 The Ukrainians are proud of their women. The Ukrainian woman is slender and tall, usually with black hair and black eyes. Folksongs sing of her thick eyebrows and her beautiful legs. The Ukrainian gynecologist Yuriy Lypa says of the Ukrainian woman that she never comes under the domination of a man; that like no other woman of Europe she is associated with things warlike. For, according to tradition, the Amazons lived between the Dnieper and the Don. Her relationship to man is strictly regulated, in spite of great passion and hot blood. It is based on pride and a consciousness of dignity. She must exert strong will power in order to keep herself within the bounds she sets for herself. She is cruel toward herself, but especially toward other women who overstep these bounds. Kulish, an outstanding Ukrainian historian, author and ethnographer, attributes to women the creation of those tender Ukrainian love songs which are so full of harmony and restraint. It is said that the actual realm of the Ukrainian woman is her family, where she occupies the dominating position as mother. The Ukrainian woman is more prac-

562 tical than her husband. She cares for the family as an entity, /133/ which is why Ukrainian common law knows no divorce. The so-called mother's inheritance which may not be touched by her husband is proof, it is said, of her material independence. In critical moments of his life the man consults with his wife or his mother. It is said that the Ukrainian woman has a considerable share in the development of the new Ukrainian nationalism. As early as the turn of the century the women's periodical Rodnij Krai (place of publication Poltava) contained demands for a purification of the nation and the race from foreign elements; the racial unity of the Ukrainians was particularly emphasized. (81)

81. Yuriy Lypa: "The Ukrainian Woman" in Die Frau, April 1938.

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361 About the villages of the Russians and the Ukrainians Shevchenko wrote in his Turkestan diary - he kept it hidden in his boot tops - that the Russian, in contrast to the Ukrainian, is born with a dislike of everything green. "A village of Great Russia, according to a statement of Gogol, is a heap of rough beams piled one on top of the other, with black holes in place of windows, surrounded by eternal dirt and eternal winter. There is not a single green twig to be seen. Behind the village there extend impenetrable forests - but it seems as though the village had purposely crept out of this impenetrable garden onto the highway and spread out in two rows along the road, built inns and on the village square a little church and a pub, and that was all it needed. Such an antipathy against the beauties of nature is inconceivable. How different the Ukraine! The white friendly little houses in town and city nestle in

433 of the working time in July of this year...The Stalingrad plant presents a similar picture." (131) Where there is no needle there are no

131. Keyserlingk: The Russian Worker Lives in this way, page 25.

clothes. Pravda of May 8, 1939, criticizes the decrease in coal mining in the Donbas as follows: "The mine which determines the fate of the entire trust is behind schedule. It would seem as though the scandalous production which has lasted for a considerable time now would have been given serious consideration. The management of the mine is now trying to explain the poor production by the fact that the workers are leaving in order to attend to their spring planting." Visti of June 10, 1939, supplements this by reporting that the constant decrease of coal mining in the Donets Basin is forcing the economic management of Soviet Ukraine to increase the production of brown coal and turf.

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562 461 594 [465] By reason of the Soviet Constitution, the East Ukrainian woman has an equal position with the man. This means that she has the same meager rights and the same heavy duties. Since the wages of the man are not adequate to support the family, the woman must also earn some of the daily bread. Thus the woman is a worker. The elimination of Sundays and holidays, the long trips to work, the standing-in-line for hours to get food, the shifting of days off in the different plants, the incredible housing shortage, the rearing of children in institutions, the easy divorces of "couples living together" - all this disrupts the family. 594 161 The devastating consequences which are bound to result from the disregard /181/ of the family,

[Ukrainian constitution as of Nov. 21, 1949]

641 [562] Art. 102. Women in the Ukrainian SSR are accorded equal rights with men in all spheres of economic, State, cultural, social and political life.

The possibility of exercising these rights is ensured to women by granting them an equal right with men to work, payment for work, rest and leisure, social insurance and education and by State protection of the interests of mother and child, State aid to mothers of large families and unmarried mothers, maternity leave with full pay and the provision of a wide network of maternity homes, nurseries and kindergartens.

[563] Art. 103. Equality of rights of citizens of the Ukrainian SSR, irrespective of their nationality or race, in all spheres of economic, State, cultural, social and political life, is an indefeasible law.

Any direct or indirect restriction of the rights of, or conversely, any establishment of direct or indirect privileges for, citizens on account of their race or nationality and also any propagation of racial or national exclusiveness, hatred and contempt - are punishable by law.

[564] Art. 104. In order to ensure to citizens freedom of conscience, the church in the Ukrainian SSR is separated from the State and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

Art. 105. In conformity with the interests of the working people, and in order to strengthen the socialist system, the citizens of the Ukrainian SSR are guaranteed by law:

(a) Freedom of speech;
(b) Freedom of the press;
(c) Freedom of assembly, including the holding of mass meetings;
(d) Freedom of street processions and demonstrations.

These civil rights are ensured by placing at the disposal of the working people and their organizations printing presses, stocks of paper, public buildings, the streets, communications facilities and other material requisites for the exercise of these rights.

[575] Art. 106. In conformity with the interests of the working people and in order to develop the organizational initiative and political activity of the masses of the people, citizens of the Ukrainian SSR are ensured the right to unite in public organizations — trade unions, co-operative associations, youth organizations, sport and defence organizations, cultural, technical and scientific societies; and the most active and politically conscious citizens in the ranks of the working class and other sections of the working people unite in the Communist Party of the Soviet Union (Bolsheviks), which is the vanguard of the working people in their struggle to strengthen and develop the socialist system and is the leading core of all organizations of the working people, both public and State.

[594] Art. 107. Citizens of the Ukrainian SSR are guaranteed inviolability of the person. No person may be placed under arrest except by decision of a court or with the sanction of a procurator.

Art. 108. The inviolability of the homes of citizens and privacy of correspondence are protected by law.

Art. 109. The Ukrainian SSR affords the right of asylum to foreign citizens persecuted for defending the interests of the working people, or for their scientific activities, or for their struggle for national liberation.

[UKRAINIAN CONSTITUTION AS OF NOV. 21, 1949]

641 Art. 110. It is the duty of every citizen of the Ukrainian SSR to abide by the Constitution of the Ukrainian SSR, to observe the laws, to maintain labour discipline, honestly to perform public duties, and to respect the rules of socialist intercourse.

685 Art. 111. It is the duty of every citizen of the Ukrainian SSR to safeguard
421 and strengthen public socialist property as the sacred and inviolable foundation of the Soviet system, as the source of the wealth and might of the country, as the source of the prosperity and culture of all the working people.

Persons committing offences against public, socialist property are enemies of the people.

Art. 112. Universal military service is law.

Military service in the ranks of the Armed Forces of the USSR is an honourable duty of the citizens of the Ukrainian SSR.

687 Art. 113. To defend the fatherland is the sacred duty of every citizen of the Ukrainian SSR. Treason to the country — violation of the oath of allegiance, desertion to the enemy, impairing the military power of the State, espionage — is punishable with all the severity of the law and is the most heinous of crimes.

Chapter IX. The Electoral System

666 Art. 114. Members of all Soviets of Working People's Deputies — of the Supreme Soviet of the Ukrainian SSR and of the Soviets of Working People's Deputies of regions, areas, districts, cities, settlements and villages — are chosen by the electors on the basis of universal, direct and equal suffrage by secret ballot.

Art. 115. Elections of deputies are universal: all citizens of the Ukrainian SSR who have reached the age of 18, irrespective of race, or nationality, sex, religion, educational or residential qualifications, social origin, property status or past activities, have the right to vote in the election of deputies and to be elected, with the exception of insane persons and persons who have been convicted by a court of law and whose sentences include deprivation of electoral rights.

641 Every citizen of the Ukrainian SSR who has reached the age of 21, irrespective of race, or nationality, sex, religion, educational or residential qualifications, social origin, property status or past activities may be elected as a deputy of the Supreme Soviet of the Ukrainian SSR.

Art. 116. Elections of deputies are equal: each citizen has one vote; all citizens participate in elections on an equal footing.

562 Art. 117. Women have the right to elect and be elected on equal terms with men.

Art. 118. Citizens serving in the ranks of the Armed Forces of the USSR have the right to elect and be elected on equal terms with all other citizens.

Art. 119. Elections of deputies are direct: all Soviets of Working People's Deputies from the Soviets of Working People's Deputies of villages and cities to the Supreme Soviet of the Ukrainian SSR, inclusive, are elected by the citizens by direct vote.

Art. 120. Voting at elections of deputies is secret.

857 Before the age of twelve or thirteen, boys and girls rarely ever play together or have any other contact with each other. Whenever children are seen at play, a strict separation of the sexes is noticed. This is not the result of any special instruction on the part of the parents, and still less the outcome of imitation. [562] Besides their different spheres of interest, the boys manifest a certain pride and self-consciousness which causes them to band together, leaving the girls to themselves. With puberty, however, boys and girls mix freely and seek each other's company. Peasant children scarcely recognize any distinction between rich and poor; the sons and daughters of the wealthy associate with those of the poor without consciousness of superiority or inferiority on either side.[71]

538 861 593 The philosophy of parents with regard to the training of their children, in so far as they can be said to have one, is summed up in the following proverbial expressions: "The granting of freedom to children means the constraint of the parents";[72] or, "Give the children freedom and you will find yourself in slavery."[73] Other examples of folk wisdom reveal a similar attitude: "A child will not grow up without a rod." "Do not give in to a child." "Love your child with your heart and drive it with your hands."[74] "Love your child like your soul, and shake it like the pear tree."[75] The burden of rearing children, although actually not very heavy, is, nevertheless, a source of complaint and finds expression in proverbs, *e.g.*, "To feed a child is like carrying a rock." "Small children don't let you sleep, and big ones don't let you live." "Whoever has no children does not know what trouble is."[76] Other proverbs reflect an opposite attitude towards children: "A mother of ten is a joy."[77] "If God grants children, He will provide for them."[78]

SAMUEL KOENIG

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[71] Kaindl, *Die Huzulen*, pp. 8–9.

[72] *Ibid.*, p. 8.

[73] Franko, I., "Halicko-ruski narodni prypowidky," *Etnograficznyj Zbirnyk* (vols. xvi, xxiii–xxiv, Lwów, 1905–1908), xvi, 562.

[74] *Ibid.*, pp. 563–564.

[75] Kaindl, *Die Huzulen*, p. 8.

[76] Franko, *op. cit.*, pp. 564, 600.

[77] Kolberg, *Pokucie*, iii, 179.

[78] Franko, *op. cit.*, p. 598.